

That aim is not personal salvation, but the glorification of God, to be sought, not by prayer only, but by action — the sanctification of the world by strife and labour. "For" Calvinism, with all its repudiation of personal merit, is intensely practical. Good works are not a way of attaining salvation, but they are indispensable as a proof that salvation has been attained. The central paradox of religious ethics — that only those are nerved with the courage needed to turn the world upside down, who are convinced that already, in a higher sense, it is disposed for the best by a Power of which they are the humble instruments — finds in it a special exemplification. For the Calvinist the world is ordained to show forth the majesty ^01 and the duty of the Christian is to live for that

His task^ is at once to discipline his individual life, and to* create a sanctified society. The Church, the State, the community in which he lives, must not merely be a means of personal salvation, or minister to his temporal needs. It must be a " Kingdom of Christ," in which individual duties are performed by men conscious that they are " ever in their great Taskmaster's eye/* and the whole fabric is preserved from corruption by a stringent and all-embracing discipline,

The impetus to reform or revolution springs in every age from the realization of the contrast

between the
external order of society and the moral
standards
recognized as valid by the conscience,
grounded in reason of the
individual. And naturally it is in periods of
swift
material progress, such as the sixteenth and
eighteenth
centuries, that such a contrast is most
acutely felt.
The men who made the Reformation had
seen the
Middle Ages close in the golden autumn
which, amid
all the corruption and tyranny of the time,
still glows
in the pictures of Nürnberg and Frankfurt
drawn by
Aeneas Silvius and in the woodcuts of
Dürer. And
already a new dawn of economic prosperity
was un-
folding. Its promise was splendid, but it
had been